

IMPLEMENTATION OF THE IQRA METHOD IN TEACHING EARLY CHILDHOOD QURAN READING

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Abstract

The process of imparting Quranic education to early childhood learners has witnessed various teaching methodologies over the years. The Iqra method, rooted in its phonetic and systematic approach, has garnered attention as an effective technique for teaching Quranic reading to young children. This study delves into the implementation and impact of the Iqra method in the context of teaching Quranic reading to early childhood learners. This research aims to determine the implementation of the Iqro' method as the foundation for early childhood Quranic reading abilities. The study employs a library research approach to obtain comprehensive and in-depth information related to the research objective. Data sources for this study are derived from various journals. The findings from multiple journals indicate an improvement in reading abilities through the implementation of the Iqro' method. This demonstrates that a significant number of children easily comprehend and enjoy using the Iqro' method, enabling them to read the Quran fluently with proper tajweed. In conclusion, the implementation of the Iqra method shows promise in enhancing early childhood Quranic reading skills.

Keywords: *Iqro Method, Arabic Alphabet, Early Childhood*

A. Introduction

According to Regulation of the Minister of Education and Culture number 146 of 2014 on Early Childhood Education, abbreviated as PAUD (Pendidikan Anak Usia Dini), it is an effort of development aimed at children from birth to the age of 6 (six) years, carried out through the provision of educational stimulation to assist physical and spiritual growth and development, so that the child is prepared to enter further education.¹ Furthermore, the activity of learning and studying the Qur'an for a Muslim is undoubtedly very important, as the Qur'an serves not only as a guide but also as a source of Islamic law and provides guidance in leading daily life to achieve worldly prosperity and future happiness in the Hereafter. For a Muslim to be able to learn and understand the contents of the Qur'an, they must first possess the ability to read the

¹ Ita Rosita Nur and Rita Aryani, "Upaya Meningkatkan Kemampuan Membaca Al-Qur'an Melalui Metode Iqra' Pada Santriwan/Santriwati TPQ Nurussolihin Pamulang Kota Tangerang Selatan," *AKADEMIK: Jurnal Mahasiswa Humanis* 2, no. 3 (September 1, 2022): H. 100, <https://doi.org/10.37481/jmh.v2i3.474>.

Qur'an, because even a single mistake in reading the Qur'an, even just one letter, can alter the meaning or interpretation of the Qur'an itself.²

Al-Qur'an is the word of Allah revealed to Prophet Muhammad (peace be upon him) through several processes and stages as ordained by Him. Within it lie the laws of Islam and guidelines that lead the servants of Allah towards achieving happiness, both in this world and in the Hereafter.³ Considering the crucial role of the Qur'an in guiding and directing human life, learning to read, understand, and internalize the Qur'an is an obligation for every Muslim individual.⁴ Thus, methods are required in teaching the Qur'an, especially to young children. The utilization of methods is one way to ensure that learners can easily and quickly grasp the process of reading the Qur'an. However, the selection of methods to enhance the creativity of students greatly depends on how the teaching flow is conveyed by a teacher or instructors.⁵ Teaching young children to read the Quran is not an easy task. Besides requiring the educator to possess knowledge, they also need to be acquainted with methods that can be used in the teaching process. The methods referred to here are the ways or paths taken to present the learning materials in a manner that is easily understood, absorbed, and mastered by the learners effectively and enjoyable.⁶

Education should commence from an early age and can take place within the family, school, and community. Various insights from psychological experts indicate that the care provided to young children within the family has a significant impact on their future. Early childhood education involves a process of nurturing and fostering physical and spiritual development, ensuring that children are prepared for further education. Education entails conscious guidance by a teacher towards the holistic growth of students, aiming to shape their core personalities.⁷

Education is best initiated from an early age and can take place within various environments, such as the family, school, and community. Psychological experts have revealed that the care provided to children during their early years within the family environment has a significant impact on their future. Early childhood education is a

² Ali Mahfud and Sobar Al Ghazal, "Peningkatan Kemampuan Membaca Al-Qur'an Menggunakan Metode Iqro Di TPQ X Rengasdengklok Karawang," *Jurnal Riset Pendidikan Agama Islam*, 2022, H. 110.

³ Rian Mustofa and Ahmad Fajar, "PENDAMPINGAN MEMBACA AL-QUR'AN MENGGUNAKAN METODE IQRA PADA ANAK-ANAK DI DESA CIHANJAWAR PURWAKARTA," *Pastabiq : Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (November 14, 2022): H. 49, <https://doi.org/10.56223/pastabiq.v1i2.9>.

⁴ Ivonne Hafidlatil Kiromi and Intan Sa'adatul Ula, "Implementasi Metode Iqro' Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Anak Usia Dini Di TK Plus Al-Qur'an Darussalam," *Foramadiahi: Jurnal Kajian Pendidikan Dan Keislaman* 15, no. 1 (June 26, 2023): H. 2, <https://doi.org/10.46339/foramadiahi.v15i1.983>.

⁵ Muhammad Rizki, Safriadi, and Rahmatullah, "Kreativitas Santri Dalam Membaca Al-Qur'an Melalui Metode Iqra' Di TPQ At-Taqwa Lampupok Aceh Besar," *Jurnal Riset Dan Pengabdian Masyarakat* 3, no. 2 (July 1, 2023): H. 225, <https://doi.org/10.22373/jrpm.v3i2.3079>.

⁶ UMIATUL AMINI, ""PENGUNAAN METODE IQRO' DALAM MENINGKATKAN KEMAMPUAN MEMBACA AL-QUR'AN DI TPQ BAITURRIFA KP KEMANG RENGASJAJAR BOGOR," *Sekolah Tinggi Agama Islam (STAI) Nida El-Adabi*, July 16, 2022, H. 1, https://mynida.stainidaeladabi.ac.id/asset/file_munaqosyah/c2685-sekrpsi-umiatul-amini-revisi-bab-1-5-lampiran-ok.pdf.

⁷ Hairani Siregar And Muhammad Farhan Shidqi Tanjung, "Bimbingan Membaca Al-Qur'an Melalui Metode Iqra' Pada Anak Masa Kini Di Panti Asuhan Yayasan Bani Adam 'As Medan," *Jurnal Abdi Masyarakat Indonesia* 2, No. 1 (January 8, 2022): 153, <https://doi.org/10.54082/Jamsi.182>.

crucial process in shaping physical and mental development, ensuring that children are prepared to face subsequent stages of education. This education involves conscious guidance from a teacher in directing the physical and mental growth of children towards the formation of their core character.⁸ Early Childhood Education is a conscious and planned effort to create a conducive learning environment and learning process for children aged 0-6 years actively and creatively, in order to cultivate emotional and spiritual intelligence, as well as the intellectual intelligence required for themselves, society, nation, and country. Mulyasa states that early childhood is a phase in which individuals are undergoing rapid growth and development, even referred to as a developmental leap. Children in the early childhood age range possess a precious span compared to subsequent ages, as their intelligence development is exceptionally remarkable. This age is a unique phase of life and is characterized by ongoing processes of growth, development, maturation, and refinement in both physical and spiritual aspects, which continue throughout their lives in a gradual and continuous manner.

Religious education, especially introducing the Arabic alphabet (hijaiyah), which is the foundation for reading the Quran, is an important aspect that should be introduced to children from an early age. The need for early religious cultivation is vital, as children are like treasures for families, who can be nurtured to become knowledgeable and faithful generations. By imparting knowledge and skills in reading the hijaiyah letters, children can read the Quran accurately, fluently, and without obstacles. In the realm of education, the term 'hijaiyah letters' is no longer unfamiliar, even from the early childhood education level, as it is a fundamental knowledge that is equally significant as the alphabet.

The introduction to hijaiyah letters also contributes to a child's language development, as it introduces them to early literacy. Language is divided into two categories: receptive language and expressive language. Receptive language involves a child's ability to comprehend information, while expressive language involves their ability to express themselves. Receptive language comprises two skills: listening and reading. As Muslims, we indeed have an effective approach that aligns well with our beliefs, which is to ensure that children in Class A have mastered the iqra' curriculum, at least reaching proficiency in iqra' volume 1. Iqra' is one of the efficient methods to teach children how to read the hijaiyah letters, which are the letters of the Quran. Every Muslim is obliged to be able to read the Quran, as it is a guide for both worldly and hereafter life. Allah's first revelation was 'Iqro' (Read), which emphasizes the importance of reading. Learning Iqra' not only facilitates the reading of Quranic letters but also serves as a means to help us teach early childhood reading to children. Reciting the Quran is also an act of worship for those who read it, and the Quran is the Word of Allah, which means its preservation has been guaranteed from its initial revelation until the Day of Judgment.⁹

The early period is the most crucial in providing stimuli for human growth and development, starting from early childhood. During the early childhood phase, a child's

⁸ Srijatun, "Implementasi Pembelajaran Baca Tulis Al-Qur'an Dengan Metode Iqro Pada Anak Usia Dini Di Ra Perwanida Slawi Kabupaten Tegal," N.D., 26, <https://doi.org/doi:10.21580/Nw.2017.11.1.1321>.

⁹ "EFEKTIFITAS PENERAPAN METODE IQRO' DALAM MENINGKATKAN KEMAMPUAN SANTRI DALAM MEMBACA AL-QUR'AN DI TPA BUSTANUDDIN DESA GALIS KECAMATAN GALIS KABUPATEN PAMEKASAN," *AHSANA MEDIA: Jurnal Pemikiran, Pendidikan dan Penelitian Ke-Islaman* 8, no. 1 (February 19, 2022): 73.

brain undergoes rapid development, occurring from ages 0 to 6 years. Hence, a child's development in these early years can be nurtured through Early Childhood Education (PAUD - Pendidikan Anak Usia Dini). Early childhood education is one of the educational services that provide stimulation for the physical and spiritual growth and development of children aged 0 to 6 years, ensuring their readiness for subsequent educational stages. Based on the aforementioned background, the author is inclined to conduct research concerning Quranic education with a research focus titled "The Implementation of the Iqro' Method in Teaching Quran Reading to Early Childhood." In order to ensure the anticipated outcomes of this research, the author has formulated the research question as follows: "How is the Application of the Iqro' Method as the Foundation for Quran Reading Skills in Early Childhood?" By posing this research question, the study will delve into the analysis and exploration of how the Iqro' method can be effectively applied to facilitate Quranic reading proficiency among young children. The primary objective of this research is to delineate the process of employing the Iqro' method and to discern its impact on nurturing Quranic reading capabilities in early childhood. Therefore, this study aims to provide deeper insights into the efficacy and effectiveness of the Iqro' method within the context of fostering Quranic literacy in the early stages of a child's development.

B. Theoretical Foundation

Teachers play a strategic role as determinants of students' educational success, where the teaching methods they employ will influence the effectiveness of the learning process. The term "method" originates from the Greek word "methodos," which is composed of two words: "meta," meaning towards, through, following, or after, and "hodos," meaning path, journey, manner, or direction. In Arabic, the term "method" is derived from words such as "manhaj," "thariqah," and "al-wasilah." "Manhaj" refers to a system, "Al-thariqah" means path, and "al-wasilah" signifies intermediary or mediator. Teaching methods are approaches used to present, dissect, provide examples, and offer exercises to students in order to achieve the goals of education. A method is the means used to implement a prepared plan into actual activities to optimize the attainment of the predetermined objectives. Teachers, as the primary implementers of educational programs in schools, hold a significantly strategic role in achieving the desired educational objectives. In the teaching-learning process, teachers fulfill various roles including being educators, class leaders, mentors, environment organizers, participants, facilitators, planners, supervisors, motivators, and counselors. Thus, teachers, encompassing all these roles, must work towards achieving the intended educational goals. Teacher efforts encompass the endeavors of a professional educator to educate, guide, direct, and evaluate students while developing their full potential in terms of affective, cognitive, and psychomotor aspects. Teaching is an endeavor aimed at creating a conducive environment for effective learning to take place, thereby aiding in the optimal physical and mental development of students, both spiritually and physically.¹⁰

Efforts by teachers to introduce the Arabic alphabet (hijaiyah) through the Iqra method can enhance the ability to recognize the hijaiyah letters effectively. Some of the

¹⁰ Syah Khalif Alam And Ririn Hunafa Lestari, "Pengembangan Kemampuan Bahasa Reseptif Anak Usia Dini Dalam Memperkenalkan Bahasa Inggris Melalui Flash Card," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 4, No. 1 (November 26, 2019): 53, <https://doi.org/10.31004/obsesi.v4i1.301>.

efforts that can be undertaken include providing guidance, fostering understanding, establishing a good rapport between parents and the school to promote mutual understanding, organizing extracurricular teaching, and monitoring the progress of children. Introduction efforts involve actions to develop students' potential. Teachers strive to create a conducive environment or facilitate students' development. Developmental actions typically involve providing information, tutorials, persuading children, allowing them to engage in activities freely, and fostering discussions. The supporting materials for the Iqra method include daily prayers, reading short chapters, information about ablution (wudhu), recitation of prayers, and more. Subsequently, children are assigned tasks to trace and thicken the hijaiyah letters in provided booklets, which are initially demonstrated as examples.

1. Iqro Method

a. Understanding the Iqro Method

The term "method" originates from the Greek word "Methodos," which is composed of the words "meta" and "hodos." The term "meta" means through, while "hodos" means path, thus "method" signifies the path to be taken, a way of doing something, or a procedure. In the Indonesian Dictionary, "metode" refers to an organized way of carrying out a task to achieve the desired good results.

The word "Iqro'" translates to "read," where all matters related to knowledge undoubtedly begin with reading. The Iqro' method is an approach to teaching Quranic reading that emphasizes practice without spelling out the letters. In practice, it employs the guidance of the Iqro' instructional book, systematically arranged from an easy level to a more challenging one. The Iqro' method was initially developed by KH. As'ad Humam around 1983-1988. To facilitate understanding for learners (children), the material is divided into several volumes, ranging from Volume 1 to Volume 6.

The Iqro' method is one of the practical Quranic teaching methods designed to make Quranic learning easier for students. It introduces students to the Arabic alphabet (hijaiyah) and the rules of tajweed (phonetics and pronunciation) within the Quranic context.

Reading is the ability, capability, and readiness of an individual to comprehend ideas, symbols, or language sounds within a text, adapted to the reader's intended purpose and goal, to obtain the desired message or information. According to Yupita, "ability" represents the force or strength to carry out an action. Ability can be inherent from birth or a result of training or practice. According to Milasari et al., reading is an indirect form of communication between the reader and the writer through written language

2. Ability to Read Al-Quran

a. Definition of the Al- Quran

Speaking about the understanding of the Quran, it can be approached from both a linguistic and a terminological perspective. Many scholars have different viewpoints when defining it. The term "Al-Qur'an" originates from the Arabic language and means "something that is read." According to M. Quraish Shihab, linguistically, Al-Qur'an is a perfect reading. This term has been selected and ordained by Allah SWT to name the perfect and noble reading. This is because no other reading can rival the Quran since the time humans have known reading and

writing. In terms of definition, Al-Qur'an refers to the words of Allah SWT conveyed to Prophet Muhammad SAW through the Angel Gabriel (Jibril), with the exact wording coming directly from Allah SWT. These words have been received by the Islamic community from generation to generation without any alteration whatsoever. The Quran serves as a guide for the lives of Muslims, both in this world and in the Hereafter. By adhering to the Quran in every action and step, life is directed towards goodness and kept away from wrongdoing. Therefore, it is the obligation of Muslims to study the Quran, not just by reading, but by comprehending its meanings and striving to apply its teachings in daily life.¹¹ Allah SWT has revealed the Quran to Prophet Muhammad (peace be upon him) as evidence of his prophethood and as a miraculous sign. When the Prophet received revelations from the Angel Gabriel, he himself first memorized them and then recited them to his companions, urging them to also memorize the Quran. Among the companions, seven individuals successfully memorized the entire Quran: Abdullah bin Mas'ud, Salim bin Maqal, Muadh bin Jabal, Ubay bin Ka'b, Zaid bin Thabit, Abu Zayd bin Sakan, and Abu Darda.

Recognizing the significant role of the Quran in guiding and directing human life, learning to read, understand, internalize, and subsequently practice the teachings of the Quran in daily life is an obligation for every Muslim. Unfortunately, the current phenomenon does not reflect this importance. Many Muslims, including children, teenagers, adults, and even parents, are unable to read and write the Arabic letters of the Quran (illiterate in Quranic letters). This situation is particularly concerning for Muslims in Indonesia. The cause is not the lack of Quranic educational institutions (TPA/TPQ), but rather the lack of active participation and attention from the community, especially parents who should be responsible for teaching the Quran to their children from an early age.

Besides external factors, there are also internal factors that can hinder or become obstacles in the effort to create a generation free from Quranic illiteracy. These include the absence of determination, enthusiasm (ghiroh), or an intrinsic desire to learn. Teaching the Quran to young children is a collective responsibility shared among families, schools, and communities. Through Quranic education, individuals gain knowledge and insights from the Quran, and it is essential for the development of a strong foundation in their faith and values.

3. Hijaiyah letters

The Arabic alphabet, also known as the Hijaiyah letters, has existed since ancient times and is used by Muslims worldwide as a means to read the Quran. The total number of commonly recognized Hijaiyah letters is 28. These letters serve as the foundational elements for reading the Quran and hold a significant place in Islamic culture and education.¹² In the Indonesian Dictionary (Kamus Besar Bahasa Indonesia or KBBI), the word "hijaiyyah" means "Arabic script system; Arabic Abjad." Meanwhile, the word "huruf" is derived from the Arabic word "harf" "

¹¹ Muhamad Hamdani, "PENERAPAN METODE MEMBACA ALQURAN PADA TPA DI KECAMATAN AMUNTAI UTARA (Studi Pada Metode Iqra Dan Metode Tilawati)," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, no. 0 (October 5, 2018): 90, <https://doi.org/10.35931/aq.v0i0.12>.

¹² Iman Nurul Fadli And Usep Mohamad Ishaq, "Aplikasi Pengenalan Huruf Dan Makharijul Huruf Hijaiyah Dengan Augmented Reality Berbasis Android," *Komputika : Jurnal Sistem Komputer* 8, No. 2 (October 31, 2019): 74, <https://doi.org/10.34010/Komputika.V8i2.2186>.

which refers to letters or characters. In the context of learning the Quran, "huruf hijaiyah" refers to the Arabic letters or characters used in writing the Quran. The term "hijaiyyah" originates from the verb "hajja," which means to spell out, to count letters, to read letter by letter. The Hijaiyyah letters comprise 28 individual letters, or 30 if including combined letters like lam-alif and hamzah as independent letters. The person who first arranged the Hijaiyyah letters in sequential order from alif to ya' was Nashr bin 'Ashim Al Laitsi. The way Arabic letters are written differs from Latin letters. While Latin letters are written from left to right, Arabic letters are written from right to left.

The introduction of Hijaiyah letters as an initial foundation is indeed highly appropriate for early childhood education, especially as the basis for them to gradually read letter by letter, eventually forming words and sentences.¹³

C. Research Methods

This research is a qualitative study that is of the nature of a literature review (library research). Library research is a type of qualitative research that generally does not involve fieldwork in searching for its data sources. The method involves searching for, gathering, and analyzing data sources, which are then processed and presented in the form of a literature review report.

The data used in this research are secondary data. Secondary data is data obtained not from direct observation, but rather from the results of research conducted by previous researchers. The secondary data sources referred to are books and primary or original scientific reports found in articles or journals (printed and/or non-printed) related to the history of the "iqro" method and its placement in learning activities. The selection of sources is based on four aspects: (1) Provenance, which includes the author's credentials and supporting evidence, such as primary historical sources; (2) Objectivity, which assesses whether the author's perspective and ideas are useful or detrimental; (3) Persuasiveness, which considers the author's believability; and (4) Value, which evaluates the persuasiveness of the author's arguments and their significant contribution to other research.

Data analysis is the systematic effort to collect and organize the gathered data in order to enhance the research's understanding of the studied case and present it as findings for others. The data analysis method used in this research is annotated bibliography analysis. An annotation represents a simple conclusion drawn from an article, book, journal, or other written sources, while bibliography refers to a list of sources on a particular topic. Based on these definitions, annotated bibliography analysis refers to a list of sources used in a study, where each source is accompanied by a summary of its content

D. Research Results and Discussion

1. The Basic Concept of the Iqro Method

As mentioned in the introduction chapter, the "iqro" method is easier for children to understand when learning to read Arabic letters (hijaiyah) and is also applied to reading Latin letters. At the beginning of pre-reading instruction, the teacher first writes the Arabic letter and asks the children to pronounce it. For example, with the syllable "ba," the teacher writes ب and the students immediately

¹³ Anita Afrianingsih, Aprilia Riyana Putri, And M Misbahul Munir, "Karakteristik Huruf Hijaiyah Sebagai Sarana Pembelajaran Baca Tulis Awal Anak Usia Dini" 5, No. 2 (2019): 116.

pronounce "ba." The teacher then informs the students that \varnothing represents the sound "ba." The same approach is used for other letters. The teacher only requires a bit more effort when teaching Latin letters that do not exist in Arabic, such as "c" and "p." For these two letters, the teacher can provide instruction on reading syllables that begin with these letters after the students have mastered the other letters found in Iqro Volume I. Usually, students will follow along naturally from there.¹⁴

The Iqro method is a way of teaching the Qur'an which refers to a "Child Centered" education pattern, namely providing the widest possible opportunity for each student or santri to develop optimally according to their abilities. The Iqro' method is arranged in the form of a book consisting of 6 volumes, and the iqro' book has the following characteristics :

a. Reading Direct

That is, without spelling, the names of hijaiyah letters, punctuation or vowels are not introduced, but the sounds of A, Ba, Ta and so on are immediately taught

b. CBSA

The learners are students (santri), therefore, the students must be encouraged to be active participants, while the teacher's role is that of a guide. The teacher provides explanations about the main subject matter, and once the students have a clear understanding and proficiency, they are then instructed to read the next passage on their own. The teacher's role shifts to listening and observing as the students read independently.

c. Private

In learning to read the Qur'an, students (santri) should directly face their teacher. This allows the students to learn how to pronounce the letters according to the rules of makharij (articulation points). In this context, the students are individually observed one by one as they take turns, ensuring that they pronounce the letters correctly.

d. Module

In completing the Iqro' materials, students (santri) progress based on their own abilities and efforts, rather than being dependent on their class or peers. Those who are intelligent and diligent will finish more quickly. Therefore, the pace of completing Iqro' varies for each individual student. Even though they start together, the time it takes to finish can differ significantly. This is why the Iqro' achievement cards for each student are valuable. They help monitor and control the students' progress effectively.

e. Asistensi

If there is a shortage of teaching staff, it is possible to select advanced students (santri) who have reached volumes 4, 5, and 6 to serve as assistant listeners for students who are still studying volumes 1, 2, and 3.

f. Practical

The main objective of teaching the Qur'an is for students (santri) to be able to read the Qur'an easily and quickly. Therefore, theoretical aspects (the theory of tajwid) are taught after students have become proficient in reading the Qur'an accurately. This is why the Iqro' book series is structured and taught in a

¹⁴ Siti Makhmudah Parti, "Pembelajaran Calistung Menggunakan Metode Iqro' Pada Anak Untuk Membangun Generasi Rabbani Di Era Globalisasi," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 9, No. 01 (April 30, 2019): 22, <https://doi.org/10.33367/Ji.V9i01.830>.

practical manner, focusing directly on practice without introducing the technical terminology of tajwid. The emphasis is on teaching students how to pronounce the letters and words correctly.

g. Systematic

The Iqro' book series is meticulously crafted, comprehensive, and well-planned, with a balanced composition of letters. It begins from the most fundamental and simple lessons, with a sequence of letters introduced gradually, step by step. Ultimately, it progresses to the level of forming meaningful sentences. However, due to its evolutionary process, everything feels manageable and light for the students

h. Variative

The Iqro' book series is structured into several volumes, comprising 6 volumes in total, each adorned with colorful covers. This design not only appeals to students' aesthetic preferences but also encourages them to compete in progressing to the next colorful volume. Moreover, this approach helps prevent students from becoming bored or fatigued during their learning journey.

i. Communicative

The use of instructional signs and symbols is familiar to the readers, creating an enjoyable learning experience. It is also interspersed with engaging Indonesian expressions. Furthermore, the pronunciation is imbued with rhythmic elements, resulting in a pleasant and melodious auditory experience

j. Flexible

The Iqro' books are studied by individuals ranging from preschool children to university students, as well as older adults (elderly individuals). In addition, anyone who is capable of reading the Qur'an can teach it, including those who have just completed volume 2 and are able to teach those who are learning from volume 1. This approach fosters a pleasant atmosphere of mutual teaching and learning, encouraging a sense of enjoyment in the process..¹⁵ Forms of teaching with the iqro method include:

- 1) TK Al- Alqur'an
- 2) TP Al- Qur'an
- 3) Used for children's religious education in the mosque
- 4) Becomes material in Quranic reading and writing courses
- 5) Becomes an extracurricular program in schools
- 6) Used in study circles (religious gatherings)

2. Learning Steps

In the Iqro method, to make the material easily understandable for students, it is structured/printed into several volumes, starting from volume 1 to 6, in the form of small books measuring ¼ folio size. Each book/volume generally consists of 32 pages and is packaged with different colored covers to attract students

Below is the structure of the Iqra' books, starting from volume 1 to volume 6

a. Iqra' 1

This volume entirely covers the introduction of single letters with fathah harakat, starting with letters a, ba, ta, tsa, up to ya. It also includes

¹⁵ Zulfitriya And Zainal Arif, "Penerapan Metode Iqro Sebagai Kemampuan Dasar Membaca Al-Qur'an Di Tk Hiama Kids," *Paud Lectura: Jurnal Pendidikan Anak Usia Dini* 2, No. 02 (April 29, 2019): 62, <https://doi.org/10.31849/Paud-Lectura.V2i02.2501>.

differentiation of sounds for letters with close makhraj (articulation points), and introduction to Arabic numbers

b. Iqra' 2

Introduction to the sounds of connected letters with fathah harakat, including initial, medial, and final connected letters, introduction to mad (elongation) recitation while maintaining fathah harakat, and introduction to the letter alif.

c. Iqra' 3

Introduction to recitations other than fathah harakat, namely kasrah and dhammah, introduction to long recitations with kasrah and dhammah harakat followed by ya' with sukun and wawu with sukun, as well as standing kasrah and inverted dhammah harakat, and introduction to the letters ya' and wawu

d. Iqra' 4

Introduction to the diacritics fathahtain, kashrohtain, and dhommahtain, introduction to the letter ya' with sukun that follows a fathah diacritic and the letter wawu with sukun that follows a fathah diacritic, introduction to the letter mim with sukun and the letter nun with sukun, introduction to the letters of Qalqalah, introduction to letters with sukun having adjacent makharij (articulation points).

e. Iqra' 5

Introduction to or how to read Alif Lam Qamariyah, method of reading the end of a verse or stopping mark (waqf), method of reciting mad far'i, method of reading Alif Lam Syamsiyah, introduction to Tajweed, specifically the recitation of Idgham Bighunnah, method of reading lam in the word Jalalah, introduction to Tajweed, specifically the recitation of Idgham Bilaghunnah, introduction to the tashdid diacritic

f. Iqra' 6

Introduction to Tajweed, specifically the recitation of Idgham Bighunnah, introduction to Tajweed, specifically the recitation of Iqlab, introduction to Tajweed, specifically the recitation of Ikhfa, introduction to stopping marks (waqof), how to pause at challenging letters or words, how to pronounce letters in the opening verses (fawatihussuwar).

Each learning method used naturally has its own approach, but generally, the implementation method for starting a lesson is the same, such as setting an intention, supplicating, performing ablution, and so on. However, in the core activities, there are different techniques or steps for each learning method. The process of implementing this method of learning goes through the following stages

1. Ath Thoriqah bil Muhaakah, which involves the teacher providing a correct recitation example, and the students imitate it
2. Ath Thoriqah bil Musyaafahah, where the students observe the lip movements of the teacher and vice versa, the teacher observes the mouth movements of the students to teach the articulation points of letters and avoid mistakes in pronunciation, or to determine whether the students are pronouncing correctly or not. Ath Thoriqah Bil Kalaamish Shorihih, where the teacher should use clear and communicative speech

3. Advantages and Disadvantages of the Iqro Method

Each learning method certainly has advantages and disadvantages. The disadvantages of the Iqro method are as follows

a. Advantages of the Iqra Method

- 1) Using the CBSA method (Learning Methods for Active Children), so it's not the teachers or ustadz/ustadzah who are active here but the children who are required to be active in reading
- 2) Spell directly, where the child does not need to spell letters and signs one by one
- 3) Various, arranged into several volumes with attractive cover designs and different colors
- 4) Module, that is, children who have finished their volume can continue the next volume
- 5) Using classical or private techniques
- 6) For letters that are considered difficult to pronounce, sound approaches can be used
- 7) Introduction to Arabic numerals (1-10)
- 8) Mad (long) readings are discussed/described in 2 volumes (vol. 1 and volume 3)
- 9) After khatam Iqra' (vol. 6) you can continue the Qur'an juz 1 instead of reading juz 'Amma

b. Disadvantages of the Iqra Method

- 1) In the early volumes there is no recognition of the original Hijaiyah letters
- 2) Introduction to tajwid readings, but without having to introduce the term recitation of recitation
- 3) There is no media or student worksheets or guides for writing Arabic letters
- 4) It is not recommended to teach this method using murottal rhythms, unless the child has finished the final volume and can read fluently
- 5) For Muqhottho'ah readings it is only presented on 1 page

4. Application of the Iqro Method as a Basis for the Ability to Read the Al-Quran in Early Childhood

As for the application of the iqro method as a basis for the ability to read the Koran in early childhood, the researcher obtained from several results of previous studies that had the same orientation as this research, namely as follows: From the results of research by Santi Susanti and Susan Nurhayati with the title Application of the Iqro Method in Introducing Hijaiyah Letters to Early Childhood, it can be seen that the implications of using the iqro' method which has been carried out in Al-Ikhlâs Tasikmalaya Kindergarten are the impacts or benefits obtained from applying the method iqro' very much. Teachers and parents really feel the results of using the iqro method. The benefits of this method have a good impact, namely providing a basic understanding for children of hijaiyah letters, being able to distinguish hijaiyah letters properly and correctly, sequentially or randomly. This can be used as a provision for children to read the Qur'an properly and correctly according to predetermined rules, The use of the method is one way to make students easy and fast in the process of

learning to read the Qur'an, but the choice of method to increase the creativity of students really depends on how the flow of teaching is conveyed by an *ustadz-ustadz*.¹⁶ The results of the research by Ida Rahmawati, Siti Raihani Sholehah, Annisa Berliana Jaenudin, Hisny Fajrussalam entitled *Implementation of the Iqro' Method in Early Childhood in the Covid-19 Era*, that Al-Qur'an Learning in Kindergarten Labschool UPI Purwakarta is motivated by an awareness of the importance provide learning to read the Koran from an early age by teaching the basics of how to read the Koran, so that when they enter elementary school education, children already have the initial knowledge and skills to read the Koran. Learning to read the Qur'an is part of the material for the development of religious and moral values with the aim of creating generations of character and noble character. With religious activities such as getting to know prayer readings, memorizing short letters, and reading the Qur'an using the Iqro method, it is hoped that it will instill in children that they are Muslims. All children who study in the Kindergarten besides studying the Koran at school are also accustomed to learning the Koran in their respective homes. For this reason, this program is also an effort to harmonize education at home and at school.

From the results of research from Meda Sulistya entitled *Iqro' Method Against the Ability to Read Hijaiyyah Letters in Autistic Children* that so far in learning activities to read hijaiyyah letters teachers use conventional methods in accordance with the material being taught. The Iqro' method is a quick way to read the Qur'an through several volumes, from volumes 1-6. This method is more effective in getting children to be able to quickly read the Qur'an properly and in a fairly short period of time compared to the previous methods. Not only children use this method, this method is used by all groups, both children, adolescents, adults, and even the elderly.

E. Conclusion

Based on the results and discussion above, it can be concluded that the Iqro' method is one of the methods used in learning the Qur'an which directly involves reading exercises starting from a simple level, step by step up to the perfect level. The advantages of the Iqro' method are that all corners of Indonesia and some ASEAN countries have used it, guidebooks are easy to get and the price is affordable, implementing a system that is easy, flexible, practical, and varied. Reading the Qur'an using the Iqro method is expected to instill in children that they are Muslims. All children who study in the Kindergarten besides studying the Koran at school are also accustomed to learning the Koran in their respective homes. For this reason, this program is also an effort to harmonize education at home and at school

¹⁶ Rizki, Safriadi, and Rahmatullah, "Kreativitas Santri Dalam Membaca Al-Qur'an Melalui Metode Iqra' Di TPQ At-Taqwa Lampupok Aceh Besar," 225.

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